

I AM
(K)NOT
THE BODY

By

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Introduction

I had a collection of handwritten notes that were prepared while going through two books, the '*Guru Vachaka Kovai*' (the garland of Guru's sayings) and '*Padamalai*'. These are teachings of **Bhagwan Sri Ramana Maharshi** recorded in Tamil verse by his disciple **Muruganar** made generously available to the whole world in English by **Mr. David Godman** and his team. I had the feeling '**I am not the body**' when I held these books in hand even before I had read them. Thus I started taking down notes with this idea in mind and this collection is the outcome of that effort. This soft copy was only recently prepared as I felt that many spiritual aspirants may find them useful as I did.

Pradeep Apte
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Dedicated to the Guru of Gurus
Bhagwan Sri Ramana Maharshi
And one of his extra-ordinary disciples
Muruganar

I am (k)not the body

1.

You must have the firm conviction that ‘I am not the body’. The thought ‘I am the body’ is the deceptive device that makes us desire the world as though it were real. Thus we believe that we are entrapped in this powerful snare of bondage.

2.

You must have the firm conviction that ‘I am not the body’. The world appears only due to the confused belief ‘I am the body’ which is said to be the ‘maya’ (delusion or ignorance) that projects names and forms.

3.

The delusion that causes the name-and-form appearance to be seen separate from ‘swarupa’ (Self) is that which insists that the world is real. It begins in the primal ignorance ‘I am the body’, so you must develop the firm conviction ‘I am not the body’

4.

The thought ‘I am the body’ is the real original sin, it must be removed so that it does not rise again. Thus you must have the firm conviction that ‘I am not the body’.

5.

You must have the firm conviction that ‘I am not the body’. After the ‘I am the body’ ego has vanished in those who enquire earnestly, they forever shine as the Supreme reality.

6.

You must completely abandon the ‘I am the body’ idea, only then would you realize the unceasing, ever-present

bliss of the Self. Hold onto the firm conviction that ‘I am not the body’

7.

The idea ‘I am the body’ misguided you to believe the body to be your dwelling place and its attributes your true nature. Now, know that ‘I am not the body’ and a finite entity does not truly exist.

8.

Have the firm conviction that ‘I am not the body’. To believe that ‘I am the body’ is just a dream-like appearance through forgetfulness of your own true Self, the reality, the fullness of consciousness, which is everything and nothing.

9.

By having the firm conviction ‘I am not the body’ through the destruction of the ‘I am the body’ idea you will turn into a true devotee, ‘jnani’ (realized one) or God.

10.

Only he who has freed himself from the ‘I am the body’ idea by the development of the ‘jnana’ (knowledge) that ‘I am not the body’ is a true ‘Brahmin’ (dweller in Brahman) and a true ‘sanyasin’ (renunciate).

11.

Everything has arisen with the ‘I am the body’ idea, now focus your attention on the idea ‘I am not the body’ and hold on firmly to it and everything will disappear.

12.

When you persist with the idea ‘I am not the body’, after some time, it too shall vanish and you would abide as the pure expanse, the space of consciousness. Then, fear would cease completely and tranquility will prevail.

13.

The thought 'I am the body' is the primary cause and basis of all other thoughts. Unless this thought occurs first, the appearance of the many external objects and the accompanying thought that they are apart from oneself will not occur.

14.

In deep sleep, when the 'I am the body' idea is absent, the world does not appear nor do other thoughts appear. When one wakes up, it is the thought 'I am the body' that rises first.

15.

In this thought 'I am the body' there are two components, one is 'the body', the other is the 'I' (or 'I am'). The body is something that appears and disappears. It keeps changing all the time and is dependant on outside materials such as food.

16.

The characteristics of the 'I' (or 'I am') are directly opposite to the component 'the body'. The 'I am' exists all the time in all the three states of waking, dream and sleep. That which truly exists, must exist all the time, which is not so for 'the body' therefore it cannot be real.

17.

Thus the 'I' (or 'I am') is real and 'the body' unreal and thus these two when joined together cannot constitute a real entity. How can day and night or light and darkness exist together? If one is there the other is not, in the same way no entity comprising of 'I' (or 'I am') and 'the body' exists. Therefore the 'I am the body' thought is itself false.

18.

All that we see (the world) and do (as a body) is based on the idea 'I am the body' which is false. Thus how can all that we see (the world) and do (as the body) be true when its basis is false?

19.

Only those who know the real nature of hell, the evil mistake - the idea 'I am the body' - will devise means to end it and will surely reach the state of truth.

20.

The most auspicious day is when you have the conviction that 'I am not the body' and the idea 'I am the body' is destroyed and the Self shines forth.

21.

Have the firm conviction that 'I am not the body' as it is the body that exists within the Self. He who thinks that he exist within the insentient body, is like someone who regards the screen which is the base for the (projection) picture as being within one of those pictures.

22.

The idea 'I am the body' is 'ajnana' (ignorance) through which a person thinks that he is within the body, whereas, actually, the body is in the Self like any other perceived object. Thus have the firm dictum: 'I am not in the body, the body is in me'.

23.

With the rising of 'I am not the body' conviction, in whatever body it maybe, the radiance of pure being exists forever, free of limitation, without any bondage, shining as the pure expanse.

24.

The 'I am the body' ego is the only cause for alternating between elation and sorrow. When this dies, the feelings of happiness and sorrow that accompany any event will cease completely.

25.

When the 'I am the body' knot snaps and you know with absolute certainty that 'I am not the body', the 'atma swarupa' (Self) whose nature is consciousness shines without division. Pure consciousness is undivided without the 'triputi' (knower, known and knowing) differences. Pure refers to freedom from attributes, the removal of names and forms that are perceived through objectification.

26.

If you willingly and joyously sacrifice the 'I am the body' idea to the 'atma swarupa', or the Self, then through its grace, knowledge of reality will dawn on you.

27.

After the sacrifice of the 'I am the body' idea your anxieties will end, you will attain the continuous experience of the Self, whose nature is auspicious tranquility and you will live as the ever risen sun of true 'jnana', the Self that shines uninterruptedly.

28.

Because you are holding to the 'I am the body' idea you see the world around you in the waking state. There is a continuity of being ('I am') in all the three states but no continuity of the individual and the objects.

29.

Through the destruction of the 'I am the body' ego the 'triputies' (seer, seen and seeing) which are based on it, fade away along with waking, dream and sleep states. The

pure ‘suddha’ state of daylight that shines forever is the ‘Sivaratri’ (the night of Siva).

30.

Through the conviction ‘I am not the body’ we are no longer caught up in space and time. Now, then and always, here, there and everywhere we are the same One. We alone exist, the ‘we’ in which there is neither space nor time.

31.

The idea ‘I am the body’ cannot exist distinct from God who is all there is. The surrender of this wicked ‘I am the body’ idea - the perpetrator of deception – is the hallmark of supreme devotion (‘parabhakti’) wherein peace shines.

32.

The whole significance of surrender is nothing other the surrender of the ‘I am the body’ idea. Then on shine as the ‘mauna’ (pure silence), the state of ‘atma swarupa’ (Self) and remain still without the rising of the ‘I am the body’ idea.

33.

When you have the firm conviction ‘I am not the body’, slander is of no consequence as you know they (the slanderers) are abusing the body which you are not.

34.

Only when the mind has firmly established itself in the ‘I am not the body’ idea can the Self be realized. Therefore in the beginning, train the mind so that it remains clinging to a single target (‘I am not the body’) instead of wandering around like a bull in the waking, dream and sleep states.

35.

All the things that the worthless senses bring to you due to the deluded ‘I am the body’ idea are an obstacle to the

immaculate ‘mauna’ (pure silence) experience of the Self, spurn them and eradicate them forever.

36.

The ones who are ‘caught in birth’ are those who still nurture the ‘I am the body’ idea, whereas the ones who have torn apart ‘the net of birth’ are the ‘jivanmuktas’ who have the firm conviction ‘I am not the body’ while still physically alive.

37.

The feeling ‘I am the body’ is the powerful and deluding ignorance in you. The attainment of perfect ‘jnana’ is to know that even this ignorance does not exist apart from the ‘atma swarupa’, the reality that cannot be forsaken.

38.

It is due to the ‘I am the body’ idea that you experience the waking, dream and sleep states. When you have the firm conviction that ‘I am not the body’ these would disappear and you would abide in the fourth or ‘turiya’ which underlies these three states.

39.

You must have the firm conviction that ‘I am not the body’, it is due to the ‘I am the body’ ignorance that you believe that you exist apart from God and also have that strong ‘I am the doer’ feeling.

40.

As long as you have the feeling ‘I am the body’ you are affected by the consequences of the actions you perform and you have merit and demerit. But when you know that ‘I am not the body’ where is the question of doing?

41.

The one who still holds the 'I am the body' idea cannot judge the one who has the firm conviction that 'I am not the body'. All questions and doubts exist for the former, whereas they have totally disappeared for the latter as he is not the body but the Self of all.

42.

Through 'pramada' (self-forgetfulness), the idea 'I am the body' has appeared on you and you have slipped from your true state which is all bliss and fear-free. Realize this error and know that 'I am not the body' and be free from the miseries of birth and death.

43.

Nothing is ever apart from the Self, it is by the delusion 'I am the body' that we imagine the body to be the self. It is this connection (the body with the Self) that is responsible for the way in which one slips from the blissful non-dual state of immortality and gets involved in birth and death.

44.

We are trapped in the body due to the 'I am the body' idea and the only way out is to realize that 'I am not the body' or in fact I never was nor will ever be the body but the 'atma swarup' or Self only.

45.

Only the Self is said to be directly perceived ('pratyaksha'). Nothing else is said to be 'pratyaksha'. Although we are having 'pratyaksha' the thought 'I am the body' is veiling it. If you give up this thought, the 'Atma', which is always within the direct experience of everyone, will shine forth.

46.

Having yourself firmly established in the idea 'I am not the body', be still and do not pay attention to anything at all.

Then, simply through your profound attention to ‘being’ (‘I am’), you become the reality, the unbounded space of consciousness.

47.

Worship of the formless (reality) will be possible for those in whose minds the idea ‘I am the body’ has perished. Any worship done by holding onto this idea is the worship of form only and not the formless.

48.

After negating everything as ‘not I’ and finally the body as well by the strength of the firm conviction ‘I am not the body’, the nature of the knowledge that remains is existence-consciousness-bliss (‘sat-chit-ananda’).

49.

Like the thorn that is useful for removing a troublesome, irritating and sharp thorn that has painfully and deeply penetrated the sole of the foot, the extremely pure thought ‘I am not the body’ after digging out the impure thought ‘I am the body’ from the heart, becomes redundant.

50.

‘I am not the body’ is a ‘suvasana’ (good tendency) that must be cultivated, but after the ‘kuvasana’ (bad tendency) ‘I am the body’ is destroyed, it too shall go as they both are concomitant.

51.

The one who ‘fasts’ the mind through the development of the firm conviction that ‘I am not the body’ need not ‘fast’ the body anymore.

52.

The very body to which you so strongly hold onto by the idea ‘I am the body’ is the same one that converts pure food

consumed to excrement and thus you are worse than a pig that eats excrement.

53.

Through the firm conviction 'I am not the body' you cast aside all the afflictions associated with the five elements and three qualities that make up the body-mind and this indeed is the greatest conquest.

54.

The best 'asana' or real posture is stability in the Self to which one comes to by the firm conviction that 'I am not the body'. Thus there is no compulsion or need to get a particular posture.

55.

The best 'pranayam' would be: 'rechaka' (inhale), 'I am not the body', 'puraka' (exhale), 'I am the body' and 'kumbhaka' (retain) the Self in between. Alternatively one may as well have 'I am not the body' in all three.

56.

Unless one has the strong conviction 'I am not the body', the idea 'I am the doer' will not perish and the perfect unassailable peace in which all doing has ended will be impossible to attain.

57.

Through the firm conviction 'I am not the body' one gets established in the Self, which is the highest 'dharma' (right action). All actions done thereafter are actions of God.

58.

By the destruction of 'I am the body' ego, attention gets focused on the Self, only the name 'aham-aham' (I-I), among the many names of God, will reverberate and it will

remain there as the silent transcendental speech ('mauna paravak').

59.

With the destruction of the idea 'I am the body', the 'I' which is the ego, subsides and an awareness 'I-I' will arise on its own, this is the reality that embraces all.

60.

'Para bhakti' (supreme devotion) is the firm conviction 'I am not the body' and 'vibhakti' (separation, or the opposite of 'bhakti') is the idea 'I am the body'.

61.

When you investigate you find both 'para bhakti' (supreme devotion) which is 'I am not the body' and 'jnana' (knowledge) which also 'I am not the body', are identical in revealing 'swarupa' (the Self). To claim that one of them is a means to the other is due to not knowing the real nature of either.

62.

By nourishing the idea 'I am not the body' for a long time you enter the vast undivided space that has the greatness of eluding analysis. You now attain the supreme eminence of not being embodied.

63.

The best 'sravana' (listening to) is 'I am not the body', the best 'manana' (reflecting on) is 'I am not the body', the best 'nididhyasana' (uninterrupted contemplation) is 'I am not the body' and the best 'samadhi' (direct experience of the Self) is when this thought too disappears.

64.

The practice ('sadhana') of remaining focused on the Self through the development of the firm conviction 'I am not

the body' must be kept up so long as the sense of knower, knowing and knowledge (the 'triputi') persists. No effort is necessary thereafter.

65.

You hold onto to the 'I am the body' idea and wander through 'samsara' (cycles of birth and death). Through thorough investigation know that 'I am not the body' and unswervingly abide as That.

66.

He who conducts himself as 'I am so-and-so' by believing that 'I am the body' will come under the spell of dream-like binding delusion and suffer to no purpose, dying only to be born (again) in a body.

67.

The 'I am the body' ego split the non-dual reality 'Atma swarup' (the Self) into two, 'jiva' (individual) and 'ishwara' (God). Its rising is the highest sin of killing it (the reality), so the foremost 'dharma' (right action) is the 'mauna' (pure silence) achieved by the 'I am not the body' idea.

68.

When you focus on the idea 'I am not the body' it implies that I am not the mind as well, naturally the next question would be 'then, who am I?' – No answer, silence. You have entered the 'mauna' of the Self, absolutely free of all desires.

69.

'Go the way you came' means: Through the knot of identification 'I am the body' you came into this world, by severing this knot of identification through realizing 'I am not the body' you'll go out.

70.

Only think of transforming yourself first through the idea 'I am not the body', it means giving light to the world and that itself is correcting others.

71.

This body is my guru, it is the cause of my 'jnana' 'I am not the body' and thus having merged in the Self with love and devotion, my state is now equal to the one who knows nothing.

72.

The practice ('sadhana') 'I am not the body' should be done internally and not externally. This means 'advaita' (non-duality) should not be practiced in your actions, for example, if a man is drowning you must try to save him.

73.

Only he who is established in the Self by the destruction of the 'I am the body' idea can lead others to salvation.

Destroy your own disease ('I am the body') first and then think of curing others, this is the best compassion.

74.

It is only through the wrong understanding 'I am the body' that one is deluded by external appearances and feels he is caught in the bondage of 'samsara' (cycles of birth and death). So if the ego is destroyed through the 'I am not the body' idea, then this delusion (that one is in bondage) will cease completely.

75.

You have real-ised the unreal by the 'I am the body' idea; you have to destroy this idea by the firm conviction that 'I am not the body'. That is all that is required to attain 'jnana' (knowledge), nothing new is created or achieved.

76.

Unless the 'I am the body' belief is present to some extent, there can be no possibility of having the thought 'I am not the body'. Understand this paradox while doing the practice ('sadhana') only then would both ideas disappear.

77.

The true Self that shines as a single entity appears innumerable different entities because it is viewed through the 'I am the body' idea. Know them all to be one and not different by viewing through 'I am not the body' idea.

78.

Peace or authentic bliss will not shine forth unless the knot between consciousness and the body (the 'chit-jada granthi'), known through the idea 'I am the body', is not uprooted. Enquire through the sharp sword of 'atma-vichara' (Self-enquiry) by using the idea 'I am not the body' and cut off the ego, the misery generating delusion.

79.

Enter the silence ('mauna') of the Self using the idea 'I am not the body' and dig out and throw away the 'I am the body' ego. By this means the bliss of peace overflows and envelops you.

80.

Be aware that the 'I am the body' ego is truly the one unique cause of all the sorrows of 'samsara'. Therefore make a genuine and firm effort to do away this idea using its opponent the 'I am not the body' idea.

81.

The supreme bliss of liberation, the pinnacle of renunciation, the 'jnana' which death fears – all these different phrases have one and the same meaning, the

destruction of the wrong understanding, the ‘I am the body’ delusion. This you should know.

82.

Learning, listening, reflection, contemplation, clinging to grace, divine silence, supreme abode, unassailable peace, yoga, ‘tapas’ (intense spiritual practice), ‘dharma’ (right action), ‘dana’ (charity) – all of them mean the same, the destruction of the ‘I am the body’ delusion.

83.

Know that the eradication of the ‘I am the body’ idea is charity, spiritual austerity and ritual sacrifice, it is virtue, divine union and devotion: it is heaven, wealth, peace and truth: it is grace, deathless death, final liberation and bliss.

84.

The idea ‘I am the body’ shrinks the absolute fullness of being that belongs to God, the supreme. The understanding ‘I am not the body’ destroys the ego and is the genuine worship of God.

85.

The experience of the supreme Self will only arise after the death of the ‘I am the body’ delusion or maya due to which rises the ‘jiva bodha’ (individual consciousness), the trickster who (seemingly) performs mighty deeds with sovereign authority.

86.

When the ‘I am the body’ belief that arose through non-enquiry, dies, the deluding bewilderment that engenders fear and sorrow will cease completely and the authentic ‘aham swarupa’ (the true ‘I’) will shine forth.

87.

It is only the Supreme One that truly exists, who is presently regarded as a concept and is not perceptible to the externalized view. It is the 'I am the body' perspective that intervenes and gives a wrong experience of an individual 'I', who in fact, never ever existed.

88.

The idea 'I am the body' is the creator of the apparent multiplicity. The One becomes many along with the seer. The objective world is really subjective. Through the firm conviction 'I am not the body', realize the one and only subject, the Self.

89.

Only when the 'I am the body' feeling leaves, will the experience of the Self, in which everything wholly shines as the Self will be attained. Thus have the firm conviction 'I am not in the body but the body is in me'.

90.

It is the 'I am the body' idea that prevents you from having a direct knowledge ('aparoksha jnana') of the Self. Destroy the 'I am the body' delusion by the 'I am not the body' idea and know the Self is ever available.

91.

The whole benefit of 'Atma vichara' or Self-enquiry is the destruction of the 'I am the body' idea. It's a folly to call the attainment of reality as a benefit, as the Self is ever attained or realized.

92.

The truth of God is the mind in which the attainment of the Supreme Self unswervingly abides and shines, without the restricting idea, the acquired notion 'I am the body'.

92.

To train the consciousness that perceives objects through the ‘I am the body’ idea is to pay attention to itself by the ‘I am not the body’ idea. It is the way for it to turn Selfwards and remain still there.

93.

It is due to the ‘I am the body’ delusion that you regard the world that is changing as changeless (the world has always been around) and the Self that is totally free from change as changing (the three states – waking, dreaming and sleep or through aging).

94.

The changeless solitude of the Self is only attainable by having the firm conviction that ‘I am not the body’.

95.

‘Mauna samadhi’, the clarity of peace devoid of any agitation of the mind, is only attainable by the practice (‘sadhana’) of holding onto the firm conviction ‘I am not the body’. Liberation would be when this idea (‘I am not the body’) too disappears.

96.

The ‘I am the body’ idea means, ‘I think therefore I am’ and ‘I am not the body idea’ means, ‘I am therefore I think’.

97.

All seeing of differences is through the ‘I am the body’ idea, this gone, through the firm conviction that ‘I am not the body’, who is to see whom?

98.

It is due to the ‘I am the body’ idea that one experiences the three states of waking, dreaming and deep sleep. On having

the firm conviction 'I am not the body' one enters the fourth state or 'turiya'.

99.

In fact there is only the fourth state or 'turiya' and when one is established in it through the disappearance of 'I am not the body' idea as well, he is relatively said to be beyond the fourth or 'turiyatita'.

100.

All 'vrittis' (mental activity or modifications of the mind) are fragmented and experienced due to the 'I am the body' idea. On having developed the firm conviction 'I am not the body' one enters the 'akhandavritti' ('akhandav' means undivided or uninterrupted), it cannot be called a vritti anymore you are 'akhandakara' (undivided form).

101.

The death of the 'I am the body' ego signifies the cutting of the 'chit-jada-granthi' (consciousness-body-knot), which is the separation, through enquiry, of the body ('jada') and consciousness ('chit') that had become one through ignorance.

102.

By the continuous practice ('sadhana') of focusing on the 'I am not the body' idea and its subsequent dropping off one enters 'suddha mauna' (pure silence) which is also called 'anandatita' (transcending bliss) and 'turiyatita' (beyond the fourth state).

103.

You suffer because you believe through the 'I am the body' idea, the body, which is never the Self, to be the 'I'. All your sorrow is due to this evil deluding association.

104.

In order that your ego, the 'I am the body' awareness, which is the seed of duality, to be completely destroyed, attain the non-dual state through the firm awareness of your real nature by holding onto 'I am not the body' awareness.
105.

Grace is the rising of the idea 'I am not the body' which will destroy the false knot between 'chit' (consciousness) and 'jada' (body) that gives the 'I am the body' ego, to never rise again.

106.

The 'I am the body' attention causes the distinctions between 'you' and 'I'. If one develops the attention 'I am not the body', where is the scope of saying 'you' and 'I'?
107.

When the inert nature, the 'I am the body' ego dies in the 'jiva' (individual), whose form is the 'chit-jada-knot', he shines as the pure consciousness.

108.

The defect, the 'I am the body' ego, which itself lacks permanence, is a cause of the entire manifestation that appears as if it is permanent.

109.

If the 'I am the body' ego, the veiling, slips off, in that state all that remains for one to be conscious of is the unique consciousness ('chit').

110.

By the constant attention on the idea 'I am not the body', one achieves the greatness of beingness. Only your Self-nature has being, distinct from this, everything else is false.

111.

Instead of indulging in any type of disputation or holding onto any particular religion, why not meditate on the 'I am not the body' idea till it too disappears and be free from everything?

112.

The idea 'I am the body' has trapped you in space and time and makes you believe what you are not. Now realize the truth that 'I am not the body' and be free from space and time as your true Self.

113.

It is the 'I am the body' ego - which causes the world to appear and conceals the Self - itself that develops the firm conviction that 'I am not the body' and disappears.

114.

How can your truth which shines as the light of consciousness can be known like a fragmented, inert sense object? If you develop the firm conviction that 'I am not the body', your true nature will spontaneously shine forth.

115.

The Self is the reality and basis for everything, but due to the false 'I am the body' idea we are unable to see it and instead what is projected are the false 'triputis' (seer, seen and seeing) and in them the whole manifestation.

116.

All of us are realizing the unreal as real through the 'I am the body' idea. We have to only give up this practice on our part by the firm that 'I am not the body. Then we shall realize the Self as the Self or in other words 'Be the Self'.

117.

It is of no use for the one sweeping hair in barber's shop to know the characteristics and features of every hair.

Similarly for the one who wants to know the Self every enquiry into the non-self which are all based on the 'I am the body' idea are useless.

118.

The one who holds onto the 'I am the body' argues that there must be more like him. He is not convinced of the absurdity of his position. Do you insist that the contents of a dream you had to be true after you wake up?

119.

Why do you suffer to no purpose by thinking you are restricted to the body limitation by the 'I am the body' idea? Realize through the firm conviction 'I am not the body' that I am the ever free Self without any limitation whatsoever.

120.

If you believe 'I am the body' then the lord will appear to have a form. On the other hand if you have the firm conviction 'I am not the body', the knowledge of anything other than you is impossible, then how can lord have a form?

121.

The one who has the irreversible conviction 'I am not the body' and is even free from this idea as well, is ever established in the natural state ('sahaja nishta' or absorption in the Self).

122.

The 'sthita prajna' is the one who is established in the state of knowledge, he has no 'I am the body' (world ward or extroverted) view nor 'I am not the body' (Self ward or introverted) view.

123.

He who experiences bliss in the ‘I am not the body’ (Self ward) view and misery in the ‘I am the body’ (world ward) view is still a ‘sadhaka’ (practitioner), in whom there is only a ‘manolaya’ (temporary suspension of mind). This distinction doesn’t exist for a ‘sthita prajna’ who has undergone ‘manonasa’ (destruction of mind).

124.

The ‘jnani’ with the firm conviction ‘I am not the body’ abides with the chit-jada-knot destroyed. Abandoning the world, he sees the Self shining everywhere.

125.

The Self dwells identically within every ‘jiva’, meditate lovingly on your true nature (the Self) with the firm conviction that ‘I am not the body’. By this the chit-jada-knot will snap and the light of the Self will shine forth.

126.

The dualistic agitations and bewilderments of the mind are due to the ego nature – the ‘I am the body’ idea present within. In the great ones with the firm conviction that ‘I am not the body’ these agitations and bewilderments will never arise even in their dreams as they are no longer caught in the delusion created by duality.

127.

The three ‘karma’ or acts - ‘agami’ (new added on, yet to fructify), ‘sanchita’ (the total storehouse) and ‘prarabdha’ (destined to occur in this birth) are the wives of the one having the ‘I am the body’ ego. They all become widows when this idea dies by the irreversible conviction ‘I am not the body’, as there is no ‘doer’ anymore.

128.

The 'jnani' who has the irreversible conviction 'I am not the body' has transcended all 'karma' including 'prarabdha karma'. The occurrences of bodily activities in him are only from the point of view of the one still firmly believing 'I am the body'.

129.

After Self-realization nothing (neither body nor the world) can exist other than the single unbroken Self-consciousness. Even the limited (intellectual) knowledge 'I am not the body', which lasted during the period of 'sadhana' (practice) will be removed and the unlimited knowledge 'the body is also I' will be attained.

130.

For the 'ajnani' (ignorant) the standpoint of reality is the waking state as he is still holding the 'I am the body' idea, while for the 'jnani' (realized one) the standpoint of reality is reality itself and all the three states are equally unreal for him.

131.

The 'jnani' being free from the 'I am the body' idea knows that all actions take place in his mere presence and that he does nothing, although in the eyes of others he maybe accomplishing immense tasks.

132.

That letter or 'aksharam' which is worthy of being called a letter is the imperishable letter that cannot be written. It can be known as the Self on the destruction of the 'I am the body' idea.

133.

'Mauna' (pure silence) is the ever speaking state which transcends speech and thought and is meditation without

mental activity. It can be only known when the 'I am the body' idea is completely destroyed.

134.

The foundation of the transient world that associates with us, as if extremely real, is the 'I am the body' awareness. But the indestructible foundation for that 'I am the body' awareness is 'mauna', the ancient primal source.

135.

Through the firm conviction that 'I am not the body' realize the true and original religion of all, which is the ever present 'mauna'.

136.

Questions and answers will be there only in the dualistic language based on the 'I am the body' idea. On having the firm conviction 'I am not the body' you enter the non-dual state where questions and answers do not exist.

137.

Whatever path you may follow, 'mauna' (pure silence) is the ultimate entry point and refuge that can only be entered by the destruction of the 'I am the body' idea.

138.

All mundane activities done with the 'I am the body' idea and which are usually called effort are performed with the aid of only a portion of the mind with frequent breaks. But the act of communion with the Self, done with the firm conviction 'I am not the body' and remaining still inwardly, is an intense activity of the whole mind without breaks.

139.

When the 'I am the body' idea is destroyed by the 'I am not the body' idea, both disappear and the entire mind enters

into an intense activity of 'silence' which completely destroys the 'maya' (delusion or ignorance).

140.

Non-action is unceasing activity, the intensity of the 'silence' attained by the mind in which 'I am the body' idea is destroyed is so high that it cannot be followed or understood by one still holding the 'I am the body' idea. The eternal and intense still of a sage is like the apparent stillness of a spinning top.

141.

Having the firm conviction 'I am not the body' is the Supreme devotion ('parabhakti'). Will afflicting discontent, the characteristic symptom of the 'I am the body' consciousness that is ignorance, find a place in such a heart?

142.

Though, 'siddhis' (attainments or powers) are said to be many and diverse, but can anything surpass the 'jnana-siddhi' (power of knowledge), where one has the unwavering conviction that 'I am not the body'?

143.

In search of the Self when one dives within and through the unceasing conviction 'I am not the body' becomes one with it, then will his wretched feeling of being a 'jiva', clinging to the body, at all exist?

144.

You are in truth, the unmoving screen, the source (Brahman), but you experience suffering through the 'chitta-vritti' (mind action), the source of which is the 'I am the body' idea, and imagine that you are a moving picture.

145.

The proper way for you to end all suffering is to abide in state of 'mauna' through complete stilling and subsidence of that 'chitta-vritti' through the firm conviction that 'I am not the body'.

146.

All your effort should be directed to get rid of 'viparita buddhi' (mistaken impression) - the idea 'I am the body' - that makes you feel you are limited and bound by the woes of 'samsara' (birth and death).

147.

The essence of the Upanishads, which express the ultimate conclusion of all the Vedas, is that when the 'I am the body' ego dies, the pure 'I' exists as That (Brahman), that 'I', whose form is consciousness, alone remains.

148.

The very idea 'I am the body' is false thus there is no creation or bondage and the idea 'I am not the body' is equally false thus there is no destruction or freedom (from bondage). Know this as the ultimate truth.

149.

If the state of ultimate truth is realized as it actually is, then in that state, the feeling of liberation or 'I am not the body' does not exist, as I never was the body all along.

150.

The very idea 'I am the body' is a creator of differences, while the idea 'I am not the body' brings about a unity or equality amongst all differences. On having realized this you can see all differences as formal, insubstantial and impermanent, it's only the unity that ever prevails.

151.

Once you develop the firm conviction that ‘I am not the body’, it will disappear, as it does not require to be reinstated. Then you realize that you are ever the transcendental state, or ‘turiya’ (the fourth) which is also ‘turiyatita’ (beyond the fourth) as they are said to relatively beyond the waking, dream and deep sleep states.

152.

The primary ‘vasana’ (mental tendency) is ‘I am the body’ and it is the cause of both manifestation and rebirth. It impels the mind to project and witness the illusory world.

153.

All that has been learnt or knowledge based on the ‘I am the body’ idea must be completely forgotten as ignorance.

154.

After having the firm conviction ‘I am not the body’, one enters ‘mauna’ (pure silence), the communion with the Self (‘Atma vichara’) or remaining still inwardly. It is an intense focused activity performed by the entire mind and without break.

155.

After the destruction of the ‘I am the body’ idea, one enters the real and permanent state which is the Self itself.

Although relatively called the fourth state or ‘turiya’, it is the only state that is.

156.

The firm conviction ‘I am not the body’ destroys identification with the body and thus frees one from the miseries of birth, disease, old age and death.

157.

‘Dharma’ (obligatory right action), ‘artha’ (acquisition of wealth), ‘kama’ (satisfaction of desires) and ‘moksha’

(liberation) are relevant only for the one still holding onto the 'I am the body' idea. The Self is ever free or always 'moksha'.

158.

The 'I am the body' idea can be eradicated by methods which are themselves of the same 'maya' - the idea 'I am not the body' - later this also perishes like the pole used to turn the corpse that is burnt.

159.

To give away the 'I am the body' idea is the most extreme form of generosity that can ever be known.

160.

If at all one is after 'siddhis' (powers), to have the firm conviction that 'I am not the body' is the highest 'siddhi' (power) that one should strive for.

161.

Develop the firm conviction 'I am not the body' and undo the deluding connection ('chita-jada-knot') between consciousness ('chit') and the insentient ('jada') body, then the Self shines as the one reality ('eka swarupa') everywhere.

162.

True 'jnana' is only the removal of the 'I am the body' idea. Only this useful for liberation, it is this age old samskara (mental tendency) that has to be given up.

163.

Having the firm conviction that 'I am not the body' is my only 'dharma' (deed), 'artha' (wealth), 'kama' (desire) and 'moksha' (liberation).

164.

Through the 'I am the body' idea you have become so accustomed to objectivity that you have lost knowledge of yourself, simply because the Self cannot be objectified.

165.

The ignorance 'I am the body' is false and never came about in the first place. This false knot between the consciousness and the body can only be cut by a false sword – the 'I am not the body' idea.

166.

The wrong knowledge consists in the false identification of the Self with the body and the development of the 'I am the body' idea. This false identification must go and then remains the Self.

167.

It is due to the 'I am the body' idea you imagine yourself to apart from the Self. Understand beyond doubt that 'I am not the body' and become one with the Self.

168.

Holding onto the 'I am the body' idea we dance in circles saying 'Where is the Self? Where is the Self?' till at last with the dawn of 'jnana drishti' (true seeing) 'I am not the body' is reached and we say 'I was all along the Self, This is me.'

169.

Those who still believe this world of objects to be real are caught up in the entanglement of this gross physical body through the idea 'I am the body'.

170.

In the idea 'I am the body' the 'I am' is being-consciousness and 'the body' is an adjunct, it's an impossible association of the real and unreal.

171.

The Self or 'atma swarupa' is always directly experienced but it is due to the 'I am the body' idea that you are unable to experience it.

172.

You ever being the Self, there is nothing for you to realize. All that is required is that you should get rid of the idea 'I am the body'.

173.

Always remember that there is no other mistake than believing that 'I am the body' which has ruined your bliss.

174.

The idea 'I am the body' is facing outwards ('bahirmukha') while the idea 'I am not the body', is facing inwards ('ahammukha') towards the Self.

175.

The firm conviction 'I am not the body' is 'jnana nishta' (being fixed in knowledge) which is the same as 'atma nishta' (being fixed in the Self).

176.

The Self cannot be an object of thought so just think 'I am not the body' and then whatever remains is the Self.

177.

Once you have the firm conviction 'I am not the body' you wouldn't have to repeatedly think of it and then where is the question of any thought?

178.

'I am the body' = 'ajnana' (Ignorance) = samsaric miseries.
'I am not the body' = 'jnana' (Knowledge) = blissful Self.

179.

'I am the body' = scorching heat of 'samsara'.

‘I am not the body’ = soothing shade of Brahma.

180.

‘I am the body’ = incompleteness = non-bliss.

‘I am not the body’ = completeness = bliss.

181.

The source of the ego is the false idea ‘I am the body’, on its destruction, the ego is lost and only bliss remains.

182.

Knowing that ‘I am not the body’ means Brahma which is said to be ‘sat-chit-ananda swarupa’ (the true nature of being-consciousness-bliss).

183.

In the statement ‘I am the body’, the ‘I am’ is ‘sattva’ while ‘the body’ is ‘rajas’ and ‘tamas’. Do away with ‘the body’ and hold onto the ‘I am’.

184.

The so called ‘ananda’ experienced through ‘I am the body’ idea will always have the price-tag ‘misery’ attached to it, while the ‘ananda’ experienced through ‘I am not the body’ would be free, with no attachments and ‘ananda’ only.

185.

‘Avarna’ (veiling) and ‘vikshepa’ (restlessness) are due to the ‘I am the body’ idea, on its destruction, your true nature would be clearly revealed.

186.

The idea ‘I am the body’ is a erroneous superimposition on the infinite, blissful consciousness which is the lone existing reality.

187.

To know that there never was the 'I am the body' idea and its destruction is the goal of all spiritual teachings.

188.

If you abide as consciousness by knowing consciousness, the profound delusion caused by the 'I am the body' idea, which leads to frenzied obsession with sense objects, will come to an end.

189.

Out of all the 'sadhanas' (practices) that are worth performing, knowing non-objective consciousness by destroying its erroneous association with the body due to the 'I am the body' idea is the only excellent and definitive one.

190.

The idea 'I am the body' leads to the external scattering of the mind, while the idea 'I am not the body' will concentrate the mind inwardly and merge it with the everlasting light of consciousness.

191.

By having the firm conviction 'I am not the body' abide bodiless as the space-like limitless consciousness.

192.

Rather than remaining still as being-consciousness ('I am') why do you, through the deceitful idea 'I am the body', sprout forth as 'I' and suffer unnecessarily?

193.

When the idea 'I am the body' is suppressed ('laya'), one is in 'kevala nirvakalpa samadhi' and still a 'sadhaka' (spiritual aspirant). When the idea 'I am the body' is destroyed ('nasa') one is in 'sahaja nirvakalpa samadhi' and a 'siddha' (realized one).

194.

On the destruction of the 'I am the body' idea you ever remain as the Self. Mental activity and the three states of waking, dreaming and sleeping are destroyed never to reappear again.

195.

Unless the 'I am the body' idea dies it will be impossible for anyone to realize that natural and abiding state of absorption within the Self.

196.

Revert the outgoing 'I am the body' nature of the mind to the ingoing 'I am not the body' nature and merge with the source and by doing so attain the natural state of bliss.

197.

Mind = 'I am the body' = outgoing = misery

Mind = 'I am not the body' = ingoing = happiness

198.

The idea 'I am the body' has polluted the consciousness, get rid of this impurity by the 'I am not the body' idea.

199.

Those who have the firm conviction 'I am not the body' have sunk deeply into the ocean of 'mauna' (pure silence) and drowned, will live on the summit of the supreme mountain, the expanse of consciousness.

200.

With the appearance of the 'I am the body' idea you missed 'Siva' and had a vision of this world. Now firmly hold onto the 'I am not the body' idea till it too disappears and you become 'Siva'.

201.

Because you are holding onto the 'I am the body' idea God is not visible. Realize that 'I am not the body' and you do not see but become God.

202.

Everything that appears is a form of the vast God so there is no question of attraction or aversion which exists only because of the 'I am the body' idea.

203.

Become a 'paradesi' (dweller in the 'para' or supreme) by having the firm conviction that 'I am not the body'.

204.

'Bhuma' the immanent reality alone is, it is infinite. When you realize that 'I am not the body' you become 'Bhuma'.

205.

When you have the 'I am the body' idea you see the anthropomorphic form of Siva. When this idea disappears you are 'Sivam', the reality, the formless consciousness that is the real nature of Siva.

206.

It is due to the 'I am the body' idea that a 'jiva' (individual) came into being. That very 'jiva' on realizing that 'I am not the body' is Siva. The 'jiva' itself is Siva and Siva himself is 'jiva'.

207.

To have the firm conviction that 'I am not the body' is 'jnana' (knowledge) and surrender ('bhakti') both.

208.

The most perfect barter is that I give the idea 'I am the body' in exchange of the idea 'I am not the body'.

209.

The destruction of the 'I am the body' idea is 'namaskaram' (bowing down your head, in respect, to touch the feet), the ego bowing its head and getting destroyed at the feet of the Guru.

210.

The idea 'I am the body', is the head, which is bowed down at the feet 'I am not the body' of the Guru.

211.

The 'jnani' (realized one) is God himself as the idea 'I am the body' has been completely destroyed in him.

212.

The 'parabrahman' (supreme spirit) and the 'jnani' (realized one) are identical because of the 'I am not the body' experience which is adjunct-free being-consciousness ('I am').

213.

Success on attaining your true nature would completely depend on how deeply immersed you are in the 'I am the body' idea.

214.

The idea 'I am the body' is 'dusanga' (bad association) while the idea 'I am not the body' is 'satsanga' (good association) which destroys attachment and is abiding as the Self, the 'I am'.

215.

Friendship with the 'I am not the body' idea is a gateway to 'moksha' (liberation).

216.

Conduct based on 'I am not the body' idea is living the life of abiding in the Self ('atma swarupa').

217.

‘I am the body’ = Death

‘I am not the body’ = Immortality

218.

The mind turned outwards through ‘I am the body’ idea results in thoughts and objects, while turned inwards through ‘I am not the body’ idea becomes the Self.

219.

The very appearance of the ‘I am the body’ idea is an indirect proof of a more abiding consciousness that supports and sustains it.

220.

To believe that ‘I am the body’ is real is like to begin counting without the number one. On having the firm conviction that ‘I am not the body’ you’d realize that the number one is all there is!

221.

The one having the idea ‘I am the body’ is unfortunate while the one having the idea ‘I am not the body’ is indeed fortunate.

222.

If through true discrimination and awareness the ‘jiva’ (individual) is made to turn around from the outward-directed ‘I am the body’ sight to the inward-directed ‘I am not the body’ sight, and if he remains fixed there, it is certain that he will attain liberation in an instant.

223.

The experience of ‘atma jnana’ is the realization that ‘I am not the body’, it is the liberation of the ‘jiva’ who believed that ‘I am the body.

224.

Reality is simply the loss of ego or the ‘I am the body’ idea by seeking its identity. On investigation it is found that the very idea is false and one is set free. This is the direct method all other methods are indirect as they retain the ego, so realize that ‘I am not the body, yet I am’.

225.

By imposing the ‘I am the body’ limitation on yourself you are now struggling in vain to transcend it. All unhappiness and misery is due to the ‘I am the body’ idea, if you deny it and have the firm conviction ‘I am not the body’ you are set free.

226.

Even if a trace of the ‘I am the body’ idea remains the experience of the Self will be obstructed.

227.

From the functional point of view the ego has one and only one characteristic and that is to function by inflicting the ‘I am the body’ idea, as a knot between the Self, which is pure consciousness, and the physical body which is inert and insentient.

228.

The ego is called the ‘chita-jada-granthi’ (the knot between consciousness and the inert body). In your investigation into the source of the I-thought (‘aham-vritti’), you take only the essential ‘chit’ (consciousness) aspect of the ego and do away with the ‘I am the body’ idea. For this reason the enquiry must lead to the realization of pure consciousness or the Self.

229.

There exists no path other than that of separating (the knot that joins) spirit and body - that lowly state of living as the body – by having the firm conviction ‘I am not the body’.
230.

The true birth celebration is when the idea ‘I am the body’ dies through the cutting of the ‘chita-jada’ knot and one is born in ‘Brahma swarupa’ (the Self).
231.

There is sensation and the ‘I am the body’ idea for both the ‘ajnani’ (ignorant) and ‘jnani’ (realized one), but with a difference. The ‘ajnani’s stand is ‘I am the body’ exclusive of the Self and world, while the ‘jnani’s’ is ‘I am the Self’ inclusive of the body and world.
232.

I saw the body before I saw my Self and mistakenly identified myself with it and developed the false notion ‘I am the body’.
233.

Except through the rare medicine of direct experience (of ‘I am not the body’) it is impossible to escape from the deadly ‘I am the body’ disease.
234.

Unless the belief ‘I am the body’, so deeply embedded in you, is completely destroyed, true knowledge of the Self is impossible.
235.

The disappearance of the ‘I am the body’ idea – the wrong understanding that causes infatuation – is the experience of the ‘atma swarupa’ (the Self).
236.

The highest renunciation is that of the ego acting through the 'I am the body' idea, this accomplished, there is nothing else to renounce.

237.

'Karta' (the doer) and 'kartrutva' (the feeling of being the performer of actions) is due to the 'I am the body' idea. If at all there is any 'kartrutva' it should be to abandon the 'I am the body' idea.

238.

You have the free will to believe 'I am the body' or 'I am not the body'. The only true 'kartavya' (the feeling that there are activities that must be done) for everyone, is to realize that 'I am not the body'.

239.

The 'jnani' (realized one) being awake to the eternal Self is in the ever-waking state, seeing the world as a repeatedly presented phenomenon of dream he is in the ever-dreaming state and being devoid at all times of the 'I am the body' idea he is in the ever-sleeping state.

240.

It is purely due to the 'I am the body' idea that you feel the three states of waking, dreaming and sleeping to be coming and going. But, the idea being false do they come and go? The neither come nor go, they simply don't exist, the Self alone is as it is.

241.

One gets deluded and thinks 'I am the body that wakes up', cut this delusion with the powerful sword of 'jnana' (knowledge) that knows 'I am not the body that woke up'. Then the eminent state of sleep will shine, remaining as pure bliss, its ignorance destroyed.

242.

When the idea 'I am not the body' becomes natural you are in 'turiya' (the fourth state), which is all there is and it's 'turiyatita' (beyond the fourth) as well.

243.

The wise don't need the knowledge 'I am not the body' as they have already transcended, the ignorant one also doesn't need this knowledge or rather he is quite unaware of it. Only the 'mumkshus' (the one aspiring for liberation) need this knowledge.

244.

There is no such thing as 'mukti' (freedom), you are ever 'mukta' (free). We talk of mukti only to shake off the idea 'I am the body' which is veiling it.

245.

Bondage and liberation are based on the 'I am the body' idea which is itself false, so how can these concepts be true?

246.

Liberation is ever-attained, investigate the truth of the 'I am the body' idea and have the firm conviction that 'I am not the body' and the rest will follow.

247.

Agitation means 'I am the body' and stillness means 'I am not the body', so be still or just be.

248.

'I am not the body' = Peace = Stillness = Silence = The Self

249.

'I am the body' = False I

'I am not the body' = True I

250.

Having the firm conviction 'I am not the body' hold on only to the 'I am' ('aham vritti'), this effort is the process and goal or 'vichara' (enquiry).

251.

'I am the body' = Individual 'I'

'I am not the body' = 'I-I', the peaceful being, the Self supreme

252.

'Ahamkara' = Aham ('I am') + Akara ('the body') = Ego = 'I am the body'. The experience of only 'I am' devoid of the 'the body' as 'I am not the body' is the sharp and strong sword of 'jnana' (knowledge).

253.

Know that 'I am' but not as 'I am the body', or 'I am not the body' yet 'I am'.

254.

Only the beneficial 'vichara' such 'I am not the body' will confer upon you, as your own form, the limitless expanse of supreme bliss.

255.

The destruction of the 'I am the body' idea, this loss of individuality – a state in which attachment to non-self does not find a foothold, is self-surrender.

256.

On knowing that 'I am not the body' ('Deham naham'), the question that arises is, 'Who am I?' (Koham). The natural or involuntary answer that comes to this question is 'I am That' (Soham) in the form of 'ajapa' as 'I-I' ('Aham-Aham') or 'I am-I am'. 'Ajapa' comes as a never ending

involuntary stream while ‘japa’ is done using words, is voluntary and with interruptions.

257.

If the idea ‘I am the body’ (‘dehatma-buddhi’) leaves completely the ‘eka-buddhi’ (devotion to the one reality) will exist in your Heart as your own nature.

258.

By realizing ‘I am not the body’, all four kinds of silence, those of speech, eye, ear and mind are achieved. Of these four the last one – the silence of the mind – is pure silence, which is the most important one.

259.

‘Bheda-buddhi’ (the feeling of differences) exists due to the ‘I am the body’ idea, its destruction is the magnificent accomplishment attained through extensive ‘sadhana’ (practice).

260.

All the extensive external knowledge acquired through ‘I am the body’ idea is ‘anatma tattva’ (non-Self) and is a wasted effort.

261.

You are the awareness when you have the firm conviction ‘I am not the body’. If you give up being aware of the non-Self, then pure awareness alone remains and that is the Self.

262.

‘Kamya-buddhi’ (a mind that desires particular results) exists due to the ‘I am the body’ idea. If one has the firm conviction ‘I am not the body’, he possesses the auspicious and excellent ‘nishkamya-buddhi’ (a mind that lacks desires for results).

263.

The best ‘upavasam’ (fasting) is holding onto ‘I am not the body’ idea, it is ‘being near’ (‘upa’) and ‘living’ (‘vasam’) as the Self.

264.

The primary ‘vasana’ (mental tendency) ‘I am the body’ is due to the false association (‘sanga’) of the ‘I am’ with ‘the body’. If this is uprooted everything goes with it.

265.

It is only by the power and grace of the ‘chit-para-shakti’ (the mother) that the ‘chit-jada-granthi’ (the knot between the spirit and body) can be broken.

266.

The idea ‘I am the body’ is the seed of creation, thus creation exists only for those who are still holding onto this idea.

267.

Seeing the Self as objects = ‘I am the body’

Seeing the Self as void = ‘I am not the body’

Seeing and being so no seeing = seeing the Self as Self

268.

‘Jnana-drishhti’ (true seeing) comes only when the ‘chit-jada-granthi’ or the ‘I am the body’ knot is destroyed.

269.

‘Sadhaka’ (Spiritual practitioner) = ‘I am not the body’ or the world is unreal

‘Siddha’ (Realized one) = the body and the world are in me or are not apart from me

270.

Maya begins with the ‘I am the body’ idea, if you realize ‘I am not the body’ where is the question of maya?

271.

‘Ishwara’ (God) and ‘prarabdha’ (destiny) exist only as long as the ‘I am the body’ idea is there, with its destruction, both go.

272.

The idea ‘I am the body’ has occurred to you for you to ultimately realize that ‘I am not the body’ and be free from it.

273.

The only free will you have is to undertake self-enquiry. Free will and destiny exist only as long as the idea ‘I am the body’ is there.

274.

For the one who has realized ‘I am not the body’ there is no fate or free will.

275.

‘I am not the body’ = right attitude, right knowledge, right behavior

276.

‘I am not the body’ = the only religion, religious knowledge or teaching.

277.

Religious tolerance is only required as long as one is still holding onto the ‘I am the body’ idea.

278.

The only religious observance is to have the firm conviction ‘I am not the body’.

279.

The true purpose of all religious knowledge is: ‘I am not the body’ (‘deham naham’), then ‘Who am I?’ (‘koham’), ‘I am That’ (‘soham’).

280.

Pandits and scholars are those who preach while still holding onto the 'I am the body' idea.

281.

There is no question of sex for the one having the firm conviction 'I am not the body'.

282.

All conduct based on the 'I am the body' idea is deceitfulness; know it as the root of deception. One's behavior towards others should be based on the 'I am not the body' idea.

283.

If the spiritual practice of holding the firm conviction 'I am not the body' is to yield its fruit without fail, it should be observed with a full awareness of its purpose.

284.

For the one who has realized 'I am not the body' death and suffering do not exist.

285.

If one irreversibly realizes that 'I am not the body', it is death in full awareness. If one dies thus, one is born again simultaneously and in the same place with 'aham sphurana' (throb of the Self) known as 'Aham-Aham' (I-I). One who is born thus, has no doubts whatsoever.
